754 refused to tell some part; probably omissions were made in the others as well. It is also clear that with almost no exception, the witchcraft is wholly European in origin. This is true of both the data from Cherán and from Capacuaro. Despite the fragmentary data from Cherán, a number of correspondences with the Capacuaro data are evident. For example, Agustín mentioned only snake oil for the immunization to witchcraft, Capacuaro data show snake oil as well as other items. While the data are too
● [831] scanty to afford generalizations, erotic interests and anxieties are suggested much more strongly by the Capacuaro witchcraft data than by data secured from any other source.

In Mestizo Chilchota exists belief in witches
[763] disguised as owls. The owls call for the death of their victim, and death takes the call of the owl as a signal. Such owls cannot be killed by bullets or rocks, which simply pass through the bird without making it even change its place. The only manner in which such an owl may be driven away is for a woman not wearing underwear to throw her skirts over her head in front of it; at this the owl flees and never returns to the house.

MISCELLANEOUS BELIEFS

776 Relatively few superstitions and beliefs in
151 the supernatural outside of the various aspects of Christianity and witchcraft were encountered in Cherán. Most common, apparently, is the belief in the miríŋgua, a malevolent spirit which, according to some, lives in the *barrio* of Parícutin. At night, in the fields, woods, or in the town itself, a person will think he is going a certain way and will recognize various places, and then, if the experience is a mild one, he finds suddenly that he is in some place quite different. Or the person may be carried off by the miríŋgua. The most common place about town for the miríŋgua to ambush its victims is in the *barranca* between Parícutin and the rest of the town.

One young man of 25 years recounted his experience to Rendón as follows: One dusk he was returning from the fields to his house and thought he was following the proper road but he felt very unusual (in a manner he was unable to explain because of his faulty Spanish). Finally he felt that someone pulled on him